The Jaina Gazette.

BEING THE MONTHLY ORGAN

OF THE

All-India Jaina Association.

Edited

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THE BHARAT JAIN MAHAMANDALA
THE ALL-INDIA JAINA ASSOCIATION.

ESTABLISHED 1899.

"It gave the first impulse to all progressive movements, and through its organ, the Jaina Gazette, is supplying motive power, and vital energy to all Jaina Movements in India."

The objects of the Jaina Mahamandala are—

(*a*) Union and progress of the Jaina community.

(*b*) Preservation and Propagation of Jainism.

It is therefore the religious duty of every Jaina to—

1. Join the Mandala as a member.
2. Subscribe to the *Jaina Gazette*, the only paper in the community which is edited in English and has a foreign circulation.
3. Establish a branch of the Mandala in every province, town and village.
4. Subscribe to the general funds of the Mandala.
5. Contribute to the funds of the Mandala, on ceremonial occasions in the family.

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The Jaina Gazette.

Whatever happens, happy in the mind,
Be thou serene, nor at thy lot repine;
He 'scapes all ill whose bosom is resign'd,
Nor way nor weather will be always fine.
Besides, thy home's not here, a journey this,
A pilgrim thou, then hie thee on thy way;
Look up to God, intent on heav'nly bliss,
Take what the road affords, and praises pay.
Shun brutal lusts, and seek thy soul's high sphere,
So truth shall shield thee or from hurt or fear,

—*Chaucer.*

The Living Substance.

(*Continued from page 141.*)

BUT here below in the world, the soul's own pure qualities are mixed with those of matter. So we find that Attention, conation and knowledge, which are pure consciousness or its modifications, are observed in a mundane or embodied soul, to exist along with vitalities, size of the body and responsible in sowing and reaping the fruit of action, which are the characteristics of the living being united with the non-living matter and with touch, taste, smell and colour which are purely the characteristics of non-living matter.

The whole picturesque and endless variety of life—physical, mental and emotional life in the universe is the effect and summation of the infinite ways in which the living unites with the non-living.

Let us try to consider this glorious wealth of variegated life of souls in water, air, sky and on earth. The whole universe is packed full of living creatures. Indeed in such out of the way and, unexpected places, our knowing intelligence lights upon life, that some Great Intellects have gone the length of saying that all is life and there is no lifeless matter at all. This of course is easily refuted by common, everyday, universal observation. In comprehending the almost incomprehensible vastnesses of space and time and their contents let us keep a cool and dispassionate head lest in our admiration of one or other of the several constituents of the universe, we should deny one or more and thus cripple our further and full knowledge of the whole truth of things. Indeed the checking of our premises and first conclusions again and again is absolutely essential if we, imperfect human beings want to gain perfect knowledge of Perfection (i.e., of Truth.) The search after Truth is not a child's play: the path to it is *more narrow* to traverse than the passage of the camel through the eye of the needle in the Bible.

The universe, then, teems with infinite living forms. How to observe, analyse, and classify them, so that we can advance on the path of our tremendous, trackless Inquiry?

I propose to take them up in three different ways.

1. The obvious differences of body, sense and mind which we find *in different classes of souls.* The body is primarily the basis of this classification.

2. The other inner differences in species, sects, passion, knowledge, conation etc. In this *soul-quest*, the embodied condition of the soul (i.e.) the mixed living and non-living condition is primarily the basis.

3. The purely-inner progress of the soul. In these *spiritual stages*, the progress of the soul from ignorance and delusion to perfect self-absorption is traced.

I. Soul Classes.

From the protoplasm of the germ cell to a full-blown human being, there is an infinite number of mundane souls or living beings in the universe. The protoplasm, so far as is known at present, has no ears to hear, no eyes to see, no nose to smell no tongue to taste; it has only the sense of touch. The human being has all the five senses fully developed and distinct and a mind also which

is also a sort of additional and higher sense (a quasi-sense),* the sense organ of which is invisible. Thus we can divide mundane souls into 7 classes.

1.	With the sense of touch only	... fine
2.	....	... gross
3.	....and taste only ...	„
4.	....and smell „ ...	„
5.	....and sight „ ...	„
6.	....and hearing only	„
7.	....and mind only ...	„

Some of these are born and completely developed; others are born but die before acquiring the capacity to develop. Each one of the 7 may therefore be developable or non-developable. Thus there may be said to be 14 soul classes in all.

Here another distinction may be considered. Some mundane souls when attacked or in fear of something or some one can voluntarily change their place in space. A man attacked with a sword or by a lion can run away from the lion or his assailant. So a dog, cat, pigeon, butterfly, maggot or the finest animalculae which we can see runs away from the vicinity of danger and death. It is merely a paraphrase of the universal instinct of self-preservation.

But it is evident that a blade of grass, a huge oak or banyan, or a stone growing in a quarry cannot run away before the scythe axe, or spade which threaten to put an end to its life. This capacity to be able to take one's body from one place to another divides souls in the universe into Immobiles, like stones in quarry, vegetables etc. and Mobiles like men, animals, birds etc.

Observation will show that generally all one-sensed souls are immobile, incapable of voluntary change of place; and that all the other souls are mobile, who can at will run away from danger or death.

II. Soul-Quest.

In what different ways we search for a mundane soul?

We can do so in no less than 14 different ways.

1. We may see whether it is a human or a subhuman soul; or it is a non-human soul in the sky or under the earth. These

* Notice also that the lower senses are found along with the higher ones also the lowest sense beings, (i.e.) with the sense of touch only; may be gross, like protoplasm or may be fine, which are quite invisible to us even through microscopes.

latter are the celestial and hellish beings. All ancient systems of thought posited their existence. We cannot see them to-day. But there is nothing inherently impossible in the conception of these forms of living beings, who live, think, and feel and can change their bodies at will, as described by Milton in his "Paradise Lost."

This Quest may be called *Condition of Existence.*

2. The 5 senses as above give us another kind of Quest. Call it the Senses-Quest.

3. The different kinds of embodiments of immobile and mobile souls furnish another kind of Quest. It is open to observation that the body of a vegetable and a man are radically different. Ultimately as matter they may be and are the same. But their difference is equally marked. Their constitution and composition are different. Their chemical characteristics vary. They occupy different places in the whole range of living beings. It is on this basis that people are split up into vegetarians and non-vegetarians; vegetarians give up taking lives higher than vegetables, because animals are more evolved and their bodies approximate our own bodies, more than the bodies of vegetables do.

I may be allowed to digress here. *Live and let live* is as simple a motto of life as it is profound. No one has a right to destroy any life. Every one has a right to live.

Now the curious thing; life thrives on life. No living being can continue its life without another life being destroyed. How to reconcile these two facts: the duty of not-taking another's life and the right of preserving one's own, which necessitates destruction of other life? The reconciliation can be effected by interpreting these two sister precepts in a possible practical way and not in an impossible antinomian fashion.

" The ideal practice of non-injury is possible only to the soul in its perfect condition (i.e.) when it has freed itself from the last particle of matter. On this side of the happy state, do whatever we will, some life must be transformed into our life in order to sustain it. Therefore what is meant and enjoined is simply this, "*Do not destroy life unless it is absolutely necessary for the maintenance of a higher kind of life.*" The purer souls will, of course, not like to sanction even this. But as formulated above, the rule does not sanction hurting or injury: It limits it to the

lowest possible minimum. As a supplementary rule we have, *"And then begin with the least evolved kind of life for example with the immobiles."**

In the soul classes above we found souls to be mobile or immobile. The immobiles are one-sensed beings and have for their bodies vegetables, air, fire, water or earth. Science every day is making progress in discovering these tiny and altra-microscopic fellow beings of ours. Plants are credited with conscious life now. Much that was considered inorganic is found in the light of greater knowledge to be organic. Air and fire, water and earth, are the bodies of innumerable living beings. From this point of view we can search a soul in kinds of *embodiment*: earth, water, fire, air, vegetable and mobile.

4. All activity of the body, speech and mind is the cause of the inner modifications or vibrations of life or our vital consciousness. Thus our mundane life is continued. An angry thought, a noble impulse, the passion of patriotism, and infinity of movements of body, speech and mind produce almost visible changes in matter. There is a constant circulation, action and reaction between these outward acts and the inner (consciousness) vibrations, of which the external vibrations are the cause.

Our speech, or thoughts may be true or false, a mixture of both or neither. This gives us eight kinds. Our body has several inter-penetrating sheaths or the outer body, the electric and the karmic body. Their activity can be distinguished in no less than 7 ways. Thus the *Vibration-Quest* gives us 15 main kinds (for details see Gommatasara:—Jiva-Kanda, Gathas 215 et seq.

5. Every soul has the instinct of propagation. Life reproduces itself. This is due to sex-impulse. This takes three well known forms, male, female, hermophrodite, common or neuter. We can search soul in these three sex distinctions.

6. As soon as we take up any manifestation of the consciousness, volition of a soul, we can easily trace it to some passion or other in the consciousness. If we observe and analyse many of these manifestations we find that they are due to the four passions of Anger, Pride, Deceit, and Greed, or their combinations. Again it is noticeable that there are innumerable degrees of each one of these passions. Take Anger. It may be so intense as to blind

* "Outlines of Jainism" p. 71.

one and to last long long time. It may possess one in an extreme and erroneous form. It may only mean a loss of all restraint. It may prevent only partial restraint. Or it may be a transient feeling, which may disturb the perfect equanimity of the soul for a moment. From these four broad degrees, we may say the four passions to be of 16 kinds. Other minor passions are also noticeable (e.g.) laughter, e.g., indulgence, ennui, sorrow, fear, disgust and the masculine, femine and hermophroditic sex inclinations. This Quest may be called the Passion-Quest.

7. Knowledge has been considered above in its five right kinds of sensitive, scriptural, visual, mental and perfect; and three wrong kinds of sensitive, scriptural and visual.

These 8 kinds give the 8 Quests of Knowledge.

8. Some souls have no control at all. Others have some sort of part control, part non-control. Some have more control than the others. They have equanimity; or have recovered it after losing it; or have a control which implies pure and absolute non-injury to other souls; they may be all but passionless; or they may be entirely ideal and passionless.

So Shakespeare says:—

Give me that man
That is not passion's slave and I will wear him
In my heart's core, ay, in my heart of heart.
(Hamlet. Act IV Sc. 2.)

The above 7 degrees of control give us the Quest of souls with regard to their control.

9. The four kinds of conation, ocular, non-ocular, visual and perfect given before at page 137 form the Conation-Quest.

10. Everything which is matter or mixed up with matter has some kind or other of touch, taste, smell and colour (see p. 139). Our mind and its activity are no exception. They are material and have colour, which they change with every change of their thought activity. *A black*-hearted man; *red* with rage; *pale* with fear; *green* with jealousy;—these are familiar phrases. Our thoughts and emotions have a very intimate connection with colours. We may be said to have thought paints. There are innumerable intermediate characters or paints; but the primary ones are black, blue, grey, yellow, pink or red and white. These 6 form the Soul—Quest as to Thought-paint.

11. You may seek souls in two classes: those who are capable of Liberation and those who are not capable of Liberation.

The Capacity of Liberation is the basis of this Quest.

12. No living being is without some kind of creed, set of beliefs. He may or may not realise or analyse them. He may or may not express them to himself or any one else; but there they are in his inner being always.

Matter deludes the belief and conduct of the soul. But when matter subsides or entirely falls off, we have flashes of right faith and righteous conduct. This right belief may be due to the subsidence or destruction or part-destruction part-subsidence of the matter which keeps it submerged and deluded.

Three stages of this right belief are noticeable. To begin with there is its absence i.e., there is wrong belief. Then you may acquire right belief but lose it and slip from it to wrong belief, the condition of your belief during downfall. Thirdly, the condition of mixed right and wrong belief.

The above 2 triads give us 6 classes. These may be called Subsidential, Destructive, Destructive-Subsidential, Wrong belief, downfall belief and mixed-right-wrong belief. Here Right Belief is the basis of the Quest.

13. Souls have mind or not. They are Rational or Irrational. This is the Rationality Quest.

14. Souls are in an incarnation, as celestial, human, subhuman, and hellish beings; then they are assimilating particles of matter for their physical bodies every instant.

But in transmigration from one condition of existence to another there is no assimilation of matter of physical body. This distinction gives us the Assimilation Quest.

If we mark the freedom of pure soul from the impurifying bondage of matter we notice 14 stages.

1. The soul has delusion. It has wrong Belief.

2. It had Right Belief, but it is falling from that to Wrong Belief. This is the Downfall Stage.

3. It is in a stage of Mixed Right and Wrong Belief.

4. It has Right Belief: but does not act upon it; does not resolve or vow to follow it in actual life. It is Vowless Right Belief.

5. It may follow it by partial Vows. We may call it the partial Vow-stage.

6. It may be with all possible vows, but may keep them imperfectly. Call it the imperfect Vow-stage.

7. If it has all Vows and keeps them perfectly, we have the Perfect Vow stage.

8. When all Vows are kept perfectly, then new inner progress begins. The soul has a new inner thought activity. Call it the New Thought-Activity.

9. Further advance gives us the Advanced Thought-Activity stage.

10. Then we near the Goal. Delusion is leaving us. When it has all but left us, call it the stage of Slightest Delusion.

11. If all Delusion has entirely subsided, we call the stage one of Subsided Delusion.

12. If Delusion is destroyed we are in the stage of Destroyed Delusion.

13. Then the soul knows all, sees all. Still it has the body of its last incarnation and it vibrates, as everybody does at every instant. We call this the stage of Vibratory Omniscience.

14. When the body ceases, and vibrations stop, the stage is of non-Vibratory Omniscience. Then the soul is at the end of its mundane existence and becomes liberated from all Karmic matter for ever; and rushes upward to enjoy its own eternal, supra-sensual, undisturbable, Infinite Bliss along with Infinite Knowledge, Conation and Power. It is itself. The goal is reached. The Ideal is realised. It has Perfect Right Belief. It is the acme of Fineness. It has no high or low class, because all pure souls are the same. It is interpenetrable with them. There is no struggle for existence; because there is pure and full existence for all. It dropped its last body for ever and thus has a size slightly less than that. It has reached the end of the Universe and is steady there. Its modifications are its own perpetual continuous self-modifications.

In the 14 stages it is noticeable that our progress is from Wrong Belief to Right Belief, then to Vows, then to perfectly careful Vows, then to Passionlessness and then to a cessation of

the Vibratory Activity of Body, Speech, and Mind, which induces the inflow of matter into the soul. In other words we are beset by 5 kinds of innate evils or imperfections. These are Wrong belief, Vowlessness, Carelessness, Passion and Vibratory Activity. We shed Wrong belief at the end of the first, Vowlessness at that of the fourth, Carelessness at the tenth and Vibratory Activity at the end of the thirteenth stage.

J. L. JAINI.

Bihara, the Holy Land.

BIHARA, now a separate Province of India, with Orissa was once the Holy Land of the Jainas. Bihara literally means the land where the Jain Saints, sages and ascetics, moved about and delivered religious discourses. The Jaina Scriptures record that the religious Courts of 20 out of the 24 Tirthamkaras of the current cycle were held here, and the Samavasaranam of Shri Mahavira, the last Tirthamkara was held here during the final stage of its progress, and it was at Pawapuri in the District of Bihar that He attained Nirvana.

I had the good fortune of visiting some of the sacred places in Bihar in November last. The full moon in her majesty was just rising from the horizon and shedding its mellow effulgence around when our party left the long weary metalled road and turned to the left among rice-fields along a wide path which appeared to have been recently put in order for the convenience of the numerous pilgrims who congregate at Pawapuri on the no-moon night in the month of Kartik (October). The snow-white domes of the Central Temple in the Tank were reflecting the moon-beams around, and were from a distance the object of all attention and reverence. Although the temple door was locked and we were told that it was not the proper time for a visit, we preferred to enjoy the sight in the light of the Queen of night. The alternate shadows and lights, the glittering waters, and the fine structure arising out of the vast watery expanse made the whole scene look like fairy-land, the region of the nymphs, the Alka-puri. I have visited Pawapuri before this, but the present occasion was a unique one. The splendid buildings on the left flank had also a peculiar grandeur of their own in pale clear light of the full orb; but from an aesthetie point of new, they marred the solemn beauty of the Central Sacred Scene. This defect was more prominent in day

time; and it is a great pity that these towering Dharmashalas and subsidiary temples have been erected so close to the Souvenir of the last Sacrament (Kalyanaka) of the last Tirthamkara as to overshadow the Holiest of the Holy places. The final passage leading to the temple in the middle of the tank, the courtyards surrounding the temple, and the central and small cupolas inside have been described at length elsewhere, and I shall not weary the reader with a repitition of the description. I can not however help remarking that the Italian tiles used to decorate the walls and the floor are simply hideous in their modern-ness, and look profane in the Temple of the Lord of Renunciation. The pure white marble of Jaipur-makrana, would have been a fitting material to use; and if any picturesque effect were needed at all, the setting of jewels in marble may have been resorted to as we find in the Harsukhrai Temple at Dharmapura, Delhi, which is as much an object of curiosity to the European globe-trotter at Delhi, as is the Taj Mahal at Agra. The lake-temple of the High Pontiff (Ganadhara) Gautama at Gunawa, about 8 miles off, stands in its solitary grandeur in a vast piece of flat country, and the Dharmashala adjoining that temple is so constructed as to set off and not to detract from the sublimity of the sacred scene, which has a peace-producing fascination of its own.

Not far off from here are the five hills of Rajgir-the Rajagrihi of ancient times. The Railway Station has recently been changed into Rajgir-Kund, as if the corruption of Raja-grihi into Rajgir was not enough to obliterate the sacred memory of the five hills from which for ages untold and unreckonable, Words of Wisdom were uttered forth for the benefit of the whole human and sub-human world. There are spacious and substantially built temples on the hills, temples with cloisters, and with walls of the thickness of over 6 feet. These temples contain images of black stone of great antiquity— many of them have no dates engraved on them; and foot-prints of comparatively recent consecration. The foot-prints were probably consecrated by Swetambara Sadhus; but the images appertain, undoubtedly, to the Digamber Sect. Messrs Ghosh and Nahar are clearly in error when they say in their "Epitome of Jainism" that they are "Swetambar Temples." The sacred summits of the five hills form a sort of a semi-circle. The ascent and descent to these peaks are very rugged. The ascent to the fifth hill alone, at places shows signs of artificial improve-

ment; but the others are accessible only by the rain water ways made by Dame Nature. It behoves the pious Digambar and Swetambar pilgrims to turn their attention to the making of roads to the hill-tops, rather than to the multiplication of temples on the plain below. The thousands of rupees which are annually spent on litigation, for which we have reasons to believe that Munim Amritmal of the Swetambar Dharmashala is mainly responsible, would go a long way towards the making and repair of the roads under a Joint Committee of management.

We cannot conclude this note without expressing a deep regret for the boyish folly of the visitors in scrawling their names on the inner and outer walls of the temples and profanely disfiguring them. We would appeal to the good sense and religious sentiments of the holiday travellers and earnestly request them to desist from indulgence in the childish habit. We would also suggest that the District authorities should fix notice boards at the foot of each hill, prohibiting the visitors from disfiguring the temples by any writings whatsoever on any part of the temples under penalty of a fine.

The hot springs are highly beneficial to rheumatic complaints, the climate is temperate and generally good and living economical

AJIT PRASADA.

Easiest Proofs for The Soul's Existence.

TO begin with, whom do we communicate with if not with the soul? It certainly is not the body we speak to. Do we require any deep thinking or strained inference to know the soul; where it is; what properties it has; what its qualities are; and the thousand and one ways in which it acts? I suppose not; We do not need much thinking to know and distinguish a tailor from a silver-smith. If we will only allow ourselves to see their individual works and then reflect upon them for a moment we shall know them respectively as tailor and silver-smith. And if we will allow ourselves to reflect we shall see the difference between souls and bodies by their respective very different activities. I presume we are more familiar with our own souls and those of the persons with whom we communicate than we are with the above mentioned artisans and their artistic activities. I scribe these lines to

commune with you, reader, as a soul, and not as body or mind; for I hold that we never commune with the inanimate body or brain, but invariably with souls, whose are life and intelligence. Thus we do not recognise the body but the soul; for we talk to the soul, alive and intelligent. Our bodies and brains do not act and think, but our souls do. Nor of its own accord does our voice speak, neither does it know what it says; our souls speak to one another and know what they say. As all roads lead to Rome, so living actions spring from and come to the soul. Who is it that puts food and drink into the body if not the soul? What makes the tongue talk and the feet walk if not the soul? Who thinks and knows, if not the soul? Who loves and sings if not the soul? I think we know too much of the soul and too little of the body. This thought will be clear to those who reflect a little, but how little do we reflect? We know so little of our bodies as not even to know that they are not our souls. Do we love our bodies? Evidently not, for when we leave them they are in short time either buried or cremated. I suppose it is not our bodies we intend to dress and decorate, but ourselves or our souls; for bodies are subject to disintegration, decay, and destruction. We are all the while conscious of our souls' activities, and we care, or think, little of our bodies. Who is satisfied when we eat? Can the body feel satisfied? What can the poor body know of any satisfaction?

This thinking leads me to understand what is practical. I hold that the soul and its activities only are practical, and everything else is non-practical, because ephemeral.

After thus establishing the fact of soul's existence through these easy but right reflections, what we really need is to discover whether the existence of the soul extends both backwards and forwards, beyond the births and deaths of our bodies which we animate for short periods of time and then leave. And we need to find out that the soul has a way of garnering various ingredients from nature, composing them into a body, getting it born, i.e. bringing it out, and then leaving it to disintegrate, i.e. dying, to create another body more suitable for the soul's expression. In short our eternity can be discovered by raising our consciousness of ourselves from the non-I (or body) to the real I (or soul), and then learning our complete identification with the soul, namely with that which we really are. You will see this, as you see these

characters, by your intuition; and you will be surprised to know how utter was the ignorance by which you supposed your life to be limited by the life of the body, whereas the truth is that you limit the life of the body, which a knowledge of the soul's eternal existence will prove. We limit the stay in the present body, we limited the stay in the bodies that have gone before, and we shall limit the stay in the bodies that we shall create in the future, until finally we live forever in our own consciousness beyond these bodily sojourns.

Hari-Har Nivas,
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Bombay No. 4.

F. K. LALAN.

The Jains and the Tamil Literature.

(*Continued from page 86.*)

Grammar.

1. *Ahapporul-ilakkanam* by Narkkavirajanambiyar. This is an abridgement of the third part of Tolhappiam a very old work on Tamil Grammar.

2. *Yapparungalam*, by Kanagasagara Muni, a book on prosody and Rhetoric, containing 95 stanzas in three chapters.

3. *Yapparungala Karikai* by Amritasagara Muni, a commentary on the above work.

4. *Viracholiam*, also a grammatical treatise, by Buddhamitra, probably a Jain, attributed to King Virachola containing 181 stanzas, with a commentary thereon, dealing with Letters, Words, Syntax, Prosody and Rhetoric written about the 11th Century A.D.

5. *Nannul*, by the celebrated Pavanandi Muni who wrote the work at the request of Amarabharana Siya Ganga, a feudatory of Kulothunga III of the Chola Dynasty, about the end of the 12th Century since it is well-known that Kulothunga III ascended the throne in 1178 A.D. This book treats only of letters and words and is mostly followed as the authority at the present day. Every year this book is prescribed by the Madras University as the only suitable text-book on Tamil Grammar for the Matriculation, F.A. and B.A. Examinations.

6. *Neminadam* by Gunavira Panditha dealing with letters and words in 96 stanzas with a gloss thereon.

7. *Achchanandimalai* by Gunavira Panditha, a poem on Prosody.

Lexicon.

Chudamani Nigandu, in 12 Chapters, by Mandala Purusha who describes himself as the disciple of the Gunabadra Acharya, the author of Uttharapurana. Since it is well-known that Uttharapurana was finished in 898 A.D. and since he makes mention of Akalavarsha Krishnaraya, the Rashtrakuta King who reigned between 875 and 911 A.D. this work must have been written in the first quarter of the 10 Century A.D.

Astrology.

Jinendramalai, a popular Tamil Work on Astrology probably by the author of Jinendra Vyakarana (Pujyapada),

Other Works.

Merumandrapuranam by Vamanacharya, contains 1406 stanzas in 13 Chapters or Sargas. It gives an account of the two brothers Meru and Mandara and contains a full exposition of the Jain beliefs.

3. *Thiru Nuttrandhandhi* by Avirodhi Natha (see J.G. Vol. IX. 11. P. 11.)

4. *Thiru Kalambakam* by Uthise Deva. This well explains the philosophy of the Jains.

Besides these works there are hundreds of Stotras praising the attributes of Lord Arhat.

The above mentioned works in Tamil are all that we know at present as having been written by Jain Authors. Several of them have been prescribed as Text books by the University of Madras for the Arts-Examinations. Most of these works have been published by a few enlightened scholars who are not Jains and a good number of them with excellent commentaries. It is a matter for regret that the Jains of South India have so far evinced very little interest either in the publications of these precious contributions of their Co-religionists to the Classics of South India, or in bringing to light several other "Gems of purest ray serene" that lie buried in the dark recesses and dingy archives of many an old family and Mutt, while their compeers of the North have with

their characteristic large heartedness come forward to spread Jain culture, by opening schools and hostels specially intended for members of their own class, by publishing Sanskrit and Prakrit works by Jain authors and establishing Public Libraries exclusively containing Jain works in Sanskrit, Bengali, Hindi, Tamil etc. by conducting journals in English, Hindi, Marathi and Gujerati and doing such other things condusive to the uplift and advancement of their co-religionists scattered through the length and breadth of North India. It is to be hoped that the Jains of South India will soon be awakened to a sense of the responsibility that is theirs in the uplift of their community and try to copy the noble example set by their brethren of North India.

A Tamil Jaina.

Merumandara Puranam.

THIS is an old Tamil Epic containing 1406 stanzas in 13 Sargas or Chapters describing in detail the history of Meru and Mandara of the *Gana* of Sri Vimala Natha, the 13 Thirthamkara and their previous incarnations. The epic is rich in poetic beauty and diction ; the language is sweet and charming and the descriptions of the characters of men and of cities, buildings and gardens are especially appealing. The one great peculiarity of this work is that the narrative of the story is artistically mixed with an Exposition of Jainism. Generally all Jaina *Puranas* and stories give an account of Jainism at the end of the book ; but in this epic, there is no chapter which does not teach an important problem of Jainism. Because of this unique aspect of the work, it is called "Divine" and revered very much by all the Jains of the Tamil country.

There is no reliable history about its author. He is called Vamancharya who is said to have lived at Thirupparuthikunram (Jina Kanchi) Conjiveram, the famous birth-place of Bhagwan Samantabhadracharya. Vamanacharya and his great contemporary Mallisenacharya were the leaders of a great Jaina Sangha, a college of learned Jain ascetics.

The work is now being published for the first time with a commentary in different books, one chapter forming one book. Some generous hearted Jaina gentlemen and ladies have come for-

ward to meet the cost of the publication of the book. We have now on our table the first three *Sargas* of the Epic.

For the benefit of all the non-Tamil knowing readers of our Gazette, we shall be giving a detailed review of the several books.

Book I.

The Scene of the story in this book is laid in the country named 'Kandamalini' in Videha Kshetra. The book opens with a description of the country, its mountains, rivers, cornfields and the prosperous and happy life of the people. About the people, the author says, "There were no people without chastity; none without kindness; no person without perfect *dharma*; there were no people without knowledge; none without philosophical reason; no person without doing some sort of charity; no-body with false; hood and there was none who was not pure in mind, speech and body."

Then a very picturesque portrayal of "Veedhasoha" the Capital City, is given. The King of the country was a true Jaina in every sense of the term and he was called 'Vaijayanda.' By his Queen Sarvasri he had two sons Sanjayanda and Sayanda. Sanjayanda, when became of age, married and had a son.

On the day when this grandson was born, Vaijayanda felt great joy and ordered his ministers to distribute money and other gifts to all people. While he was enjoying this pleasant ceremony, a forest-watch came to the King and said, "Oh King! In our *Asoka* forest there has come the Samavasaranam of Thirthamkara Swayambunama." When the King heard this, his heart leaped with joy. His joy is likened to what a poor man would feel if he should unexpectedly find out a treasure-trove. The King, after making an announcement to his people that the Thirthamkara had come to their country, proceeded to the Samavasaranam to worship the Blessed Jina. He passed through the assembly and reached the raised seat where the Lord was sitting. He went round the Sarvagya many times, sang hymns of praise, and prostrated himself at the holy feet of the Bhagwan.

Then the King requested the Lokanatha—the Lord of the World, to explain to him the characteristics of the Tattvas, which the Master with profound compassion began to expound.

The Blessed Lord explained to the King the nine *padarthas* Jiva, ajiva, punnya, papa, asrava, bandha, samvara, nirjara, and moksha; and the three-fold path.

The King, on hearing the Jaina Dharma, longed to do penance to attain Liberation. He returned to his palace and explained to his sons the sufferings of an embodied soul and expressing his desire to renounce the world asked his eldest son to take care of the Kingdom. But he refused saying, "What you think will do good to your soul, I should also seek." Then the old King asked Sayanda his younger son to inherit the Kingdom but he also declined. These three, the old father and the two princes bent on renunciation and saintly life, placed the burden of ruling an empire upon the new-born child, the infant son of Sanjayanda, and entered the Order of Jaina Sadhus.

Vaijayanda muni went up a mountain and underwent severe austerities during his penance. He destroyed the four Ghati Karmas.and as a result of which he attained infinite knowledge, infinite perception, infinite power, and infinite happiness, and became a *Sayogi Kevali*. The four grades of *devas* came to worship him. Among them there was *Dharanendra*, the Lord of the Bhavanaloka. When Sayanda Muni saw the shining body of the Bhavana Deva, he cherished a desire to attain his status in his next life.

Accordingly when Sayanda died, his soul was born as Dharanendra. This was all the result of his severe penance. He is compared to one 'who takes up the chaff but gives away the world.'

The *Sayogi Kevali* destroyed the remaining *aghati* Karmas and attained Nirvana, the Sublime Siddha Status.

Book 2.

After worshipping the Kevali. Sanjayanda Mahamuni went to a forest called Beemaranniam where he was doing *tapas*. At that time a Vidyadhara by the name of Vithuthtandha was travelling in the air in his Vimana; but when the Akasa Vimana, the Aeroplane came over the head of the Muni, it stopped there and could not fly or move further. The Vidhyadhara was astonished and when he saw the Sadhu standing below he became angry. He came down and took up the Sadhu in his Vimana and sailed to a far country where there was a meeting of 5 rivers. At this spot

the vimana stopped. Again the Vidyadhara got angry and threw down the Sadhu. He then went home and returned with his friends to help him in tormenting the Sadhu. In spite of the severe injuries done to him, the sadhu did not lose equilibrium of mind. He endured everything as a consequence of his past Karmas. His untiring penance enabled him to get rid of the four ghati karmas and to experience the four infinitudes, the natural qualities of a Pure Soul. When the devas came to perform Kevali puja to Sanjayanda, Vithuthdanda became frightened and was lying down at a distance, breathing hard. While the devas were praising the divine qualities of the Kevali, the latter destroyed the aghati karmas and attained Siddhaship.

All the Devas assembled to celebrate the Nirvana of Sanjayanda Kevali and among them there came Dharanendra, who was in his previous birth Sayanda, the second son of Vaijayanda Bhagwan. He felt exceeding glad to see that his brother had attained Mukti but when he beheld around him stones, weapons, and branches with which Vithuthanda did injury to Sanjayanda, he was greatly infuriated and running to the wicked Vidyadara, he kicked him. Then Dharanendra cried aloud that he would bind all who were guilty and throw them into the sea. Whereupon the terrified Vidyadaras exclaimed to the God of the Lower World. "Oh Deva. We pray innocence. This wretch here carried away the Sadhu from Videha Kshetra and dropped him here. He then came to us and said, "Come on! A giant has come to devour us. We should destroy him." We believed his words to be true and accompanied him to this place. What we have done is due to ignorance. Therefore we beg pardon."

On hearing these words Dharanendra became pacified and mild. He let them lose and kindly allowed them to go away; but the Vidyadara and his near kinsmen, he still kept in chains and declared that they should be drowned in the sea.

While he was saying thus Adityapa, a Kalpavasi deva came in front of Dharanendra and said, "Oh, Dharana! What great wrong has this ignorant fellow done to you? Even if he is guilty is he equal to you in anyway? He is a miserable creature! You should excuse him but not crush him. Kindly listen to me what

I say. In the olden days when the first Thirthamkara Lord Rishabha Deva was doing penance, two princes Nami and Vinami went to Him and asked Him to give them wealth and countries to rule and they said that they would not leave Him until their prayer was granted and they began to sing songs in praise of the Lord. When the then Dharanendra came to know of this by his clairvoyant knowledge, he went to them and asked them not to disturb the Lord. He told them he would grant their request. Accordingly he took them to Vijayartha mountain; there the northern half of the country was given to Vinami and the Southern half to Nami. He also caused all the Vidyadarathas to be submissive to them. This Vithuthtanda here whom you desire to punish is descended from Vinami. Therefore it is not proper on your part to grow angry at a person belonging to a clan which has been receiving favours from you. (Dharanendras.)"

But Dharanendra replied. "This Sanjayanda Kevali and I were the sons of Vaijayanda, the King of Videha. My brother was guiltless and he never thought any evil to anybody. So I should not leave this Vithuthtanda unpunished for all the troubles that he gave to him."

To this Adityappa said, "Oh! Dharan! You think only of the birth in which this Muni was your brother. If you were to think of the previous births, they are innumerable: the births, relationship and deaths are only the fruits of Karma: Karmas are the results of passions; therefore do not accumulate more Karmas by anger; there have been no mundane creature without enemies and friends. The wise men do not care for an enemy or a friend in this world. They do not hate or love anything. Once this Muni was a King and this Vidyadara was his minister. A strained relation between them produced its effect now. The sadhu without getting angry in return remained calm and patient and attained Salvation; but the Vidydara has incurred more shame and sin. If you also excuse him you will get merit and glory. Just think of the results of anger, and of forbearance for yourself."

Dharanendra asked Adityappa, "Please give me an account of the previous births of this Muni and what evils were done to him by this man and why."

In reply to him the Kalpavasi Deva advised Dharanendra to suppress his anger and worship the Holy Feet of Jinendra and then go to him to hear the history.

Dharana did as was required and Adityapa said, "I shall give you a detailed account of the previous incarnations of yourself, this Sadhu, this Vidyadara, and myself without any omission of event. Listen to me with a steady mind."

Jain Periodicals.

1. *The Jain Mitra*, (Weekly) Surat. maintains its standard and is ably edited by Jain-Dharma-bhushan Brahmchari Shital-prasada. We wish it were a little more fearless in its criticism of evil social customs, and extravagant expenditure in the name of religion.

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2. *The Jain Gazette*, (Hindi Weekly) Muttra. Is often stuffed with reports of no importance from itinerant preachers; and controversial matter not seldom couched in improper language.

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3. *The Digambar Jain*, Surat. Maintains its Excellence.

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4. *Jain Patha Pradarshaka*. Monthly, published at Agra. Is well-edited and contains excellent articles on social, socio-religious and philosophical matters by eminent Jain and non-Jain Scholars. It is an excellent organ of the Sthanakvasi Sect.

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5. *The Cutchi Jain Mitra*, is the most superbly got-up Jain monthly, edited in the Gujrati language. The illustrations are artistic. The Policy is liberal, and national.

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6. *The Jati Prabodak*. This Hindi monthly which rendered signal service to the Jain community under the editorship of the late Mr. Dayachandra Goeliya, B.A., has in matters of social reform, now been taken up by Mr. Vishwambhar Das Garjiya, a well-known Journalist in the community. The liberal and fearless policy of the paper has been kept up.

* * *

7. *The Satyodaya* Etavah. This monthly is specially devoted to the discussion of religious and philosophical topics in a liberal and critical spirit, and is the only magazine of such a character in the community.

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8. *Jaiswal Jain.* A sub-caste monthly published at Agra. Is well-edited. The articles which find place in this Journal do not exhibit the cramped and narrow views which characterise some special organs of special bodies.

* * *

9. *Muni.* A very well edited monthly organ of the Swetambar Sect; but not in a sectarian spirit, which is rather unduly prominent in the Jain Patha Pradarshak.

Non-Jain Periodicals.

1. *Samsâra.* This is an illustrated monthly edited by Messrs Uday Narayana Bajpeyi, and Narayana Prasuda Arora, B.A., from Cawnpore. The manner and matter, are both excellent. The national songs are very uplifting; are the articles in Hindi by eminent graduates are ably written and highly instructive.

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2. *Theosophy in India.* Till now we have received 4 issues of this monthly from Benares, edited by the Hon. Rai Bahadur Purnendu Narayan Sinha. This journal is purely devoted to the propaganda of Theosophy. It is interesting to read "Some Sufi Teachings" given every month. The Address of the General Secretary at the T. S. Convention, is worth reading.

Publications Received.

1. *Atma-Dharma.* By Jain-Dharma-Bhushan Brahmchari Sitalprasada. This learned Brahmcharijee, to whom we are indebted for Tattwamala, Grihistha Dharma, Anubhavanand, Samayasara, and other treatises of a high order, has conferred a boon on the general public by the publication of this work. The book is written in an easy style; and is a popular presentment of the basic principles of Jainism. How much we wish that the

learned Pandits who form the Shastreeya Parishad, would write out original books on topics of Jain religion and Philosophy, and not devote all their learning to contentious writings in intolerable language, and in the republication of Pauranic lore.

* * *

2. *Sukha Sâgar Bhajnavali.* By the same author. This is a collection of original devotional songs on philosophical subjects, full of Bhakti-rasa, in chosen and expressive words. The popular metres are not seldom adopted, and popular tunes well pressed in the service of religion.

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3. *A Catalogue* of Samskrita, Prakrita and Hindi works in the Jain Siddhanta Bhavana, Arrah, edited by Mr. Suparswa Das Gupta, B.A.Price Re. 1.The Catalogue is divided into 6 parts.

In the first part, books written in Canarese characters on palmyra leaves and on papers are enumerated. The number of books in this list is 1020. Some particulars about the books, e.g. the serial number, the name of the book, the nature of the Mss. whether palmyra leaf or paper, the language, the author, the number of leaves consisting the book, and the number of slokas are given in separate columns.

The second part gives us the names of Samskit and Prakrita Mss. in Nagari characters. The book-numbers given in the first column of this list, are perhaps the numbers put on the Mss. Here, in the 5th column, the approximate date of some of the books is mentioned, in Samvat Era.

The third part contains the names of Hindi manuscripts. Here also the authors' names, the number of leaves in the books, and the numbers of slokas are given in different columns.

In the fourth part we are given the names of printed books with their authors or commentators.

The fifth list gives us the names of Hindi Magazines and their years.

In the last and the six section of the Catalogue only the names of some other books are mentioned and lastly in the Appendix it is mentioned that there is collection of Buddhist songs which "represents the last development of Buddhism."

The books are arranged in Alphabetical Order ; and the basis of classification adopted in this Catalogue is script.

We are led to think that the Catalogue would be more useful if the publishers had classified the books under different subject-headings, as Puranas, Kavyas, Logic, Philosophy, Metaphysics, Psychology, Medicine, Lexicon, Grammar etc. In fact the Catalogue as it is, gives no idea of what some of the great books treat about. The Catalogue would look perfect and complete if the books were arranged according to the subjects and were numbered serially throughout.

We wish to suggest the publication of some of the monumental works mentioned in the Catalogue in the near future.

Works like, *Tattvartha-ratna-deepika* (7500 slokas) by Sri Umaswami an elaborate treatise on the Tattvas, *Nyaya-magarantha-vivecha* (5500 slokas) a treatise on Nyayas by Subhaprakasa Muni, *Raghava - pandava - Kavya* (1700 slokas) by Maralasrashti, history of Rama and the Pandavas in one work, (every sloka giving a double meaning), if published will not only bring fame and glory to those who undertake the work but will throw greater light on Jaina Wisdom.

We request our pandits and rich brethren to make arrangements to bring out the standard works on Jain Religion and History, which are still hidden in palm leaves in dark shelves.

On Human Brotherhood.

By anger, fear, and avarice deluded,
Men do not strive to understand themselves,
Nor ever gain self-knowledge. One is proud
Of rank and plumes himself upon his birth,
Contemning those of low degree; another
Boasts of his riches, and disdains the poor;
Another vaunts his learning, and despising
Men of less wisdom, calls them fools; a fourth
Piquing himself upon his rectitude,
Is quick to censure other people's faults.
But when the high and low, the rich and poor,
The wise and foolish, worthy and unworthy,

Are borne to their last resting-place—the grave—
When all their troubles end in that last sleep,
And of their earthly bodies nought remains
But fleshless skeletons—can living men
Mark difference between them, or perceive
Distinctions in that dust of birth or form?
Since all are, therefore, levelled by the grave,
And all must sleep together in the earth—
Why, foolish mortals, do ye wrong each other?

—"MAHABHARATA."

When we fully realize the fact that selfishness is at the root of all error, sin, and crime, and that ignorance is the basis of all selfishness, with what charity we come to look upon the acts of all. It is the ignorant man, who seeks his own ends at the expense of the greater whole. It is the ignorant man, therefore, who is the selfish man. The truly wise man is never selfish. He is a seer, and recognizes the fact that he, a single member of the one great body, is benefited in just the degree that the entire body is benefited, and so he seeks nothing for himself that he would not equally seek for all mankind.

—RALPH WALDO TRINE.

Remember, that the soul of your neighbour was primarily as pure as your own; its union with the body was brought about in exactly the same manner as that of your soul with your own body; and the final goal which it ought to be his earnest endeavour to reach, is the same as yours. Hence, he is your brother pilgrim, struggling to push himself forward on the right path, although it may be that he feels weary of the miry way and his progress in the great journey is retarded, owing to his conscious or unconscious violation of those moral laws, which it might have been your good fortune to obey and respect. He is therefore entitled more to your sympathy than hatred. The sin which makes him the object of your dislike, might have been yours yesterday or might be yours to-morrow.

—LIGHT ON THE PATH.

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